

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 15.

SEPTEMBER 6, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

From the Christian Herald
CHURCH MISSIONARY SOCIETY, (LONDON.)

Seventeenth Anniversary.

The Annual Sermon for this Society was preached by the Rev. Daniel Wilson, on Tuesday morning, the 6th of May, at St. Bride's: this church being more convenient than St. Anne's, Blackfriars, on account of its greater proximity to the place where the meeting is held. The Sermon was founded on John iv. 35, 36; and the present very remarkable state of this country, with respect to its means and disposition to communicate the gospel, and the openings in the heathen world for its reception, afforded Mr. Wilson an opportunity of giving a most impressive view of the state of the world, and our duty to act accordingly. He considered the text under the two heads of "the aspect of the fields, and "the encouragement of the reapers to enter into them."

The Annual Meeting was held, as usual, at Freemason's Hall, at two o'clock. The Right Honourable Lord Gambier, Vice Patron, and President, in the chair. The Lord Bishop of Gloucester, Mr. Wilberforce, Mr. Grant, upwards of 100 clergymen, and more than 1200 other members of the Society, ladies and gentlemen, were present. Many were unable to get in, for want of more room.

A suitable place for the annual meetings of the various Benevolent Societies of the country, somewhere in the neighbourhood of Lincoln's Inn Fields, has long been wanting. We confess that we should greatly rejoice to see a building erected, which would contain 3000 persons, who would, if the building were erected with this design, hear with perfect ease, both to themselves and to the speakers.

His Lordship, the President, opened the business of the meeting with that piety which so eminently marks his character, praying that the Spirit of their great Master might be present on the occasion. The Secretary then read the Report, which was by far the most encouraging which the Society has yet had to present to the public. The accounts from Africa were particularly promising; 21 adults amongst the recaptured Negroes having been baptized in one day at Regent's Town, in the colony of Sierra Leone. The income of the Society, notwithstanding the difficulties of the times, had increased more than 3000^l, and amounted last year to 19,000^l. But such has been the calls upon its funds, that its expenditure has exceeded its income nearly 2000^l.

The Bishop of Gloucester moved the printing of the Report, and called upon the meeting to bless God for the success which he had been pleased to give. A success which manifestly called for their admiring gratitude and determined perseverance. This motion was seconded by the Rev. Mr. Paterson from Russia, who stated the encouraging fields of labour in Tartary, Turkey, and Persia, under the patronage of the great and good Emperor Alexander. Alluding to the death of the late Martyn at Spiraz, he stated his hope, that the Society would exert themselves in Persia, till they had built a Christian Church over the tomb of Martyn. He mentioned several circumstances showing the disposition of Mahometans to receive the word of God.

The Rev. Dr. Thorpe made a very animated speech relative to the scenes of the Society's labours, and the interest which his countrymen in Ireland felt in the progress of this cause: he concluded, by making a motion approving of the proceedings of the So-

ciety, which was seconded by R. H. Inglis, Esq. and carried unanimously.

The Assistant Secretary, in acknowledging the thanks of the meeting, expressed his persuasion that all united in giving the glory to God alone. He contrasted the scene which he then beheld, with what he had seen in Africa at the same time last year, in the school at Yongroo, and in the worship of the dead. He trusted that the encouraging tidings which the Report contained from Africa, would excite the meeting to exertions and prayer.

Charles Barclay, Esq. M. P. moved thanks to the various friends of the Society, which was seconded by the Rev. R. P. Beachcroft, Rector of Blunham, who, after an interesting address, concluded with a peculiarly appropriate and eloquent quotation from Bishop Hall's writings, as the universal testimony of Scripture to the Saviour, the great object, ever to be brought before the heathen.

The Rev. J. W. Cunningham, of Harrow, in moving thanks to the preacher, which was seconded by Rev. David Hughes, disclaimed all intention of praising him; yet could not avoid noticing the energy of his delivery, and the vast accumulation of well authenticated facts which he brought before the public.

The Rev. Daniel Wilson beautifully marked the danger of self-admiration and self-praise creeping on the mind, instead of a simple reference of all to the glory of God. He accepted the thanks only, as expressing the pledge of the meeting to exert themselves anew in this cause.

The thanks to the noble President and Chairman being respectfully moved and seconded by the Rev. Edward Burn and the Rev. Hans Hamilton, his Lordship replied, by stating that he considered his connection with these Societies as a greater honour than any earthly titles or distinctions. His Lordship concluded the meeting by reading, with much devotion, the 117th Psalm, which had been sung in the church that morning.

We cannot but remark, with thankfulness to God, that throughout the day, the genuine spirit of the Gospel seemed remarkably to prevail—an humble ascription of all glory to God, with affiance on his grace and blessing, and sincere affection toward other Christians in their exertions to extend his kingdom in the world.

The Rev. Mr. Corrie, one of the Chaplains of the Hon. East India Company, who resided several years in India, returned to this country about two years ago for the recovery of his health, which has happily been re-established. On the 15th of April, he embarked again for India, where, we trust, he will long be spared as a blessing to the country.

He is accompanied by the Rev. Bernard Schmid, and his brother, the Rev. Deocar Schmid, two Lutheran clergymen; and by Mr. John Adlington, who is intended for orders, but too young to be ordained. They all sailed in the Carnatic, for Calcutta.

This Society has granted £100 toward the establishment of the Missionary Seminary at Basle in Switzerland—the same institution to which the Society last year presented £200.

From the Missionary Register.

Account of Christian, a Native Reader at Madras.

Mr. Thompson, the Missionary, gives the following account of this converted Heathen.

You will be much interested by the Journal of a native Christian, of the name of Christian, who has suddenly become of himself alone, or rather, I would fain hope, of the Lord, without, as it appears, any human suggestion, a Reader, in Madras, from house to house.

The missionaries have informed you fully of the commencement of their acquaintance with him, and how he is at present circumstanced. From the

beginning, they seemed much pleased with him, and expressed to me the best hopes of his being a sincere man. In consequence of which, I begged them to keep him in their eye; and, when he happened to have no other employ, to find him something to do, in copying or any thing else to which he might be equal; and I would pay him, from some funds for private charity liberally entrusted to me.

Thus we went on; till about two or three months ago, Mr. Rhenius came to tell me, what he had learnt lately from our catechist, that Christian was in the habit of reading the New Testament frequently, with apparent approbation, to some of his heathen neighbours. He had been invited to this, I think, by one who, passing him frequently, observed him generally much engaged in this book. Encouraged by the reception that he met with, Christian soon began to extend his views further, and went and invited himself to read to others; conducting himself with humility, and with an apparent disinterestedness that I do not remember to have heard of among the Indians, seeming really to seek nothing for himself.

How desirable it is to encourage such a disposition to the utmost, and how very delicate a thing it is to touch, you will readily feel. I accordingly desired Mr. Rhenius to make no change as yet in the manner of his subsistence: only to clothe him neatly, with a view to the man's own comfort and creditable reception in going about; and to let him still go on as dependent on the missionaries: and if, on further trial, he should still appear a sincere and fit man, and a competent reader, I would introduce him to the committee, and see if we could not take him permanently into the mission, and provide something better for him.—Thus matters stand at present; and certainly, I incline to hope the best things possible from him.

In addition to what the missionaries say respecting Christian in their Journal, they observe—

Christian found himself stirred up to make the reading and publishing of the word of God to his still deluded countrymen his daily employment.—We look upon this event with gratitude toward the Lord, it appearing to pave the way for the reception of the Gospel. The extracts which we have made from his reports are often literally translated; and they are copious, in order to give you a specimen of his proceedings. We have, of course, encouraged him in his labours; and see, with pleasure, that he goes on to our satisfaction, though we feel ourselves obliged to use great caution. Disinterestedness and truly pious zeal, very rare things among the native Christians, have hitherto been evident in him.

Journal of his Proceedings written by himself in Tamil.

July 25, 1815.—Speaking with a native, he observed the New Testament in my hand, and asked, 'What book is that?' I replied, 'This is the key to the word of truth.' He then expressed his wish to know it, and desired me to sit down in his room, saying, 'Read, and explain it now to me;—his family, of five persons, being likewise present.

Whilst reading the second, third, fifth, and sixth chapters of St. Matthew, two persons of the neighbouring house had joined us. Having heard attentively for a considerable time, they said, 'Sir, this comfortable word of truth, which you have now been reading and explaining to us, has enlightened our dark minds. Because we have hitherto been ignorant of such a word of truth, we little esteemed this word and the Christians. And it is on account of that ignorance of this word, in which many of the persons of the world lie, that the world sets itself against the truth.'

I then spake of the continual praise which we, as creatures, owe to Him who is our great Creator; and of the superstitions and idolatry in which they had hitherto lived; and exhorted

them to lay to heart what they had heard.

July 29.—I had a conversation with a Mahomedan Soobadar, on the creation of the world. He asked, ‘Is all this which you say written in your Koran?’ meaning the Bible. I answered, ‘Yes; it is not only regularly printed, but our ministers, who shew us the way of salvation, explain and preach it.’ After having further spoken on the difference between our Holy Scriptures and the Mahomedan Koran, I continued; ‘The Lord saith thus in the word of truth; ‘Repent, and acknowledge your sins, and mourn for them. Love not the things of this world; but come unto me, and follow after my glorious example: I will refresh you: I will give rest to your souls. Besides me there is none other God, neither in the heavens above, nor in the earth beneath.’’

The Soobadar then related some great sufferings which he had undergone, the last war in the Peninsula, I replied, ‘Could your father, or mother, or ancestors, afford you any comfort in those days of severe trial? or could the souls of the dead bring you any assistance? or could the money which you gained, or silver and gold, procure you redemption?—these perishable things cannot redeem you. Jesus Christ, whom you call Isa Nabi, is become our redemption. *Therefore, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wicked way and live.*’ I then read the 25th and 28th chapters of St. Matthew, and the 7th and 8th chapters of St. Luke. Having finished, the Soobadar exclaimed, ‘Sir, that there is no other besides Him, is truth! is truth! I shall come every morning, and attend your family devotion, which you have for the salvation of your souls, in your house; or, if you like, come in the evening hours into our house, and read: then will it be profitable likewise for my family.’

July 30.—I went to the native mentioned on the 25th, according to his desire. Having offered me a seat, he heard part of a tract which I read to

him. He then said, ‘Those Europeans, though very far off, eagerly desire that every body else should know God like themselves. For that end they spend much money, and indeed esteem their neighbour as themselves.’ I said, ‘There are, in Europe, many societies that are full of faith in God. They have established many schools, seminaries, and colleges, and spend thus a vast deal of money. Having examined those that are appropriated for the ministry, they send them into this dark land. These ministers leave their parents and relations, love us who are a stiff-necked people, and care anxiously for us that are lost and roving about in different ways. These give their life for the sake of the truth. How the Tamul priests of the heathen live, you yourself know very well.’

I then read the first chapter of the First Epistle of St. Peter, saluted them, and went away.

Aug. 1.—According to the desire of the Soobadar, I went to day to his house, and found him, his family and two native soldiers, there. As soon as he saw me, he made signs to the soldiers to leave him, but I requested him to permit them to stay. ‘Let them,’ I said: ‘we shall speak about the word of God. Those that have ears to hear, let them hear.’ Sitting then down, I read to them the sixth chapter of St. Matthew. The Soobadar observed, ‘Sir, the things which you have spoken are above our understanding. Every single word is very precious. My ancestors served two masters. Thus, on account of our ignorance of the knowledge of the Lord, we have become slaves of sin, and are drowned in it. There is no doubt but that all is truth that you say.’

The Soobadar then expressed his desire to hear something of the suffering of our Lord Jesus Christ. I complied, by reading the 26th, and 27th chapters of St. Matthew. This being done, the two neighbouring men, who were now present also, shed tears, and mourned, saying, ‘Has not the only Lord become man, and suffered those

cruelties which we should suffer? We are still roving about, without experiencing such cruelties; and are lost.' I said, 'Yes: the punishment, which we sinners should suffer, He suffered. The world not caring for this truth, is full of wickedness, and perisheth.— You, therefore, who have now heard this truth, lay this to heart. If you walk always diligently, according to this knowledge, the kingdom of God will be your portion.' I then left them.

Aug. 2.—I spake with a respectable heathen gentleman. He asked me: 'How is it, when the Christians are at church, they have no image, or picture, to which they pray? or, do not the priests give to them, like our priests, something for remembrance,* which they should worship? I have often looked at them. They look upward: they sing with a loud voice. Other things I did not see. Be so good as to explain this to us.'—I answered, 'Hear, Sir! the God who has made us all, is every where present, and knows all things. To him there is no place hidden. For our prayers he has appointed to us his Only Son, our Saviour Jesus Christ. In him we must approach Him. He is our Interceder, our Mediator. He is one with God. Wherever we pray to him, in whatever place, or house, or field, it is right. In Jesus Christ his Only Son, we may like children, come near him, and acquaint him with all that we want. You think the wearing and worshipping of the stone which you receive from your priests, is the way to heaven: you make presents to the priests of clothes and palankeens, and other things; you provide food for many people: you tie the stone which the priest gives you in a silk cloth, put it into a golden or silver box, and hang it round your neck, or wear it on your head. by these means you

fancy that your sins will be expiated and your unclean heart purified, and that you will receive eternal bliss.— You trust priests, who only think of feeding themselves and their families; who seek their own interest, and enrich themselves, to live happy in this world, and to become famous. And thus you are deceived.'

I then read to them part of the 9th chapter of St. Luke, and urged them to abandon all vain excuses, and to turn to the only true God.

Aug. 14.—I went into the house of a heathen, where three persons were talking together. When they saw me, they said, 'Ah, Sir, have you no ashes on your forehead?'—I replied, that I was a Christian, baptized in the name of the only true God, Creator of all things. They talked then together, and said one to another, 'It is true what Avveijar sang, 'Without ashes the forehead is waste.' Hearing this, I added a few other sentences of that heathen poet, and continued: 'God has, with great order and wisdom, prepared the body of man, and adorned it with members; why should we now not keep up the beauty, but paint it? You forgot yourself by ignorance of Him who so kindly gave body and soul to me and unto you, and preserves them. But if you meditate upon this our glorious God, and constantly remember him, you will receive happiness. If, however, you worship things which he has made, the sun, the moon, trees, copper, brass, stones, and meditate upon Monternachiar, Kali, Ammen,* and such like, and incur great expenses on their account, will you get to heaven?'

Hearing this, the heathen became angry, and said in an unmannerly way: 'You yourself say that God is one, and that He has made heaven and earth and all that is in them. Why should, then, such a God be seized, bound, beaten, fastened to wood,

* This refers to a custom in his caste. He is of one who receives from their Priests a piece of stone of a particular form, which they place in a small gold or silver or brass box, hanging round their necks on their breasts. This they daily worship.

* These are goddesses. The whole refers to what is often said in the heathen writings; viz. If you meditate upon his or that god or goddess, you will receive eternal bliss.

ann be killed like a thief? If the Lord who made all things dies, what is the world?—what are the other creatures? Could not such a Lord prevent such a punishment coming upon him?" To this I replied: 'Hear brethren! because you do not know the Scriptures of truth, you get angry. If you will attend to what I shall make known to you, you will understand it better.' I read then to them part of a tract. Two of the heathen gentlemen gave their assent; but the other said; 'All the world is idolatry. As for God, all are gods. You should not have said that our gods are of stone, or of copper, or an image, that we tie them with ropes, put them into a frame, carry them round in the streets, and secure them. You have your way, and we have ours: so you should not have spoken.' I answered, 'If I have spoken wrong, you may tell me, and ask questions. I told you only the things which happen among you, and by these you cannot become happy.'

The owner of the house then began, and said to those persons, 'Why do you speak so unreasonably? This man speaks concerning the word of truth, and concerning the manner in which we walk. All that he saith is true. Have you overcome him by your wilfulness? What he saith is the word of truth. Our Vedam (law,) too, tells us of the 'Word of truth,' that it will spread every where. This man is come as its forerunner. To advise him, belongs not to us. If priests and others come, are we able to advise them, or to dispute with them? As the Lord will henceforth be pleased to direct, so it will come to pass.' Giving then betle to me, which is a common mark of attention and regard, he made a sign of departure.

Aug. 19.—The Soobadar came early to me, and attended the reading of the word of God in my house. He then said, 'As I have heard, so my family is likewise desirous to hear: be so good as to come in the evening.' I went accordingly, and read to them the Gospel of St. Matthew, beginning at the eighteenth chapter. They all

heard gladly; the Soobadar said at last, 'Yes, in the measure that we leave the world and its miserable state, as it is said here, and become little children, we may approach nearer to the feet of God.'

(To be concluded.)

MISSION AT BERBICE.

From the Recorder.

Extract of a letter, written by the Rev. Mr. WRAY, Missionary of the London Society, to a friend in the vicinity of Boston, dated Berbice, (South-America,) July, 1817.

"I wish I could send you accounts from Berbice of the conversion of sinners to Jesus the Redeemer. But this I cannot. I hope however that good is doing, and that a few have been brought to accept of Christ. My congregation consists sometimes of 50 or 60, and sometimes of 150 adults, and a great many children. They are principally slaves, and free coloured people; but on Sunday evening, we have from 10 to 20 whites.

"We have also established a free school. About 60 children attend daily, principally negro slaves. Several adult negroes have also learned to read, and some who cannot see without spectacles. Of children and adults together, about 60 have learned to read the Bible, and are put in possession of the best of all books, by the benevolence of the British and Foreign Bible Society. I have often been astonished at their patience and perseverance, in committing to memory catechisms, hymns, and portions of the Scriptures; they are slow of understanding, and need line upon line, and precept upon precept, for their intellectual powers have been neglected, and allowed to contract a rust that nothing but patient culture, and the grace of God can remove. I have laboured in Demarara and Berbice, about ten years, and have found encouragement in instructing these poor people, from Isa. 35, 8. "The way faring man though a fool shall not

err therein." God can teach them, and open their hearts to receive the truths of his gospel.

"We have also established an auxiliary Bible Society, of which our Governor is the patron. We have already sent £50 sterling to the British and Foreign Bible Society. It meets with less encouragement than it ought, but promises to do well.

"We have three places of worship in Berbice. The Lutherans, and the Dutch Church, occupy two of them. The colony contains about 20,000 slaves, and from five to seven hundred whites and free blacks. They live on the sea coast, spread over an extent of land sixty miles, and up the river 20 or 30 miles; besides several plantations up the Ganjee Creek. If our three places of worship were filled with hearers, they would not contain more than eight hundred out of the 20,000; and those who live on the coast, and up the river, have no opportunity to hear the gospel, because all our houses of worship are in the single town of New-Amsterdam. I write this that you may know the necessities of this colony, and pray the great Lord of the harvest, to send forth many labourers to Berbice, as well as to other parts of the world. Not more than 100 of the 20,000 slaves can read! O how can any who daily read the Scriptures with delight, refuse to aid in giving instruction to these immortals for whom "Jesus tasted death."

"Our present prospects are gloomy. The general peace has restored the colony to the Dutch; and what is called the "Berbice Association in Holland," have annihilated the schools that were established on some of the plantations, taken away the New-Testament from the people, and forbidden them attending public worship in town, or receiving Christian instruction at home. In spite of all their efforts, however, we know that the gospel will have "free course, run and be glorified." "The ends of the earth shall see the salvation of the Lord," and woe to the man that dares to lift

his arm against the Almighty. Pray for us, that we may be "delivered from unreasonable and wicked men," and that "the Spirit may be poured out upon us from on high."

Yours, &c.

JOHN WRAY.

WAR IN OTAHEITE.

Extract of a letter from the Rev. Mr. John Davies, one of the Missionaries at Eimeo, to the Rev. W. Cooper, New-South Wales, dated the 30th of March, 1816.

"In the beginning of November (1815) peace was, apparently, restored between the two contending parties; and Pomare returned to Taheite, to reinstate the fugitives in their different lands. He was accompanied not only by them, but by almost all the men who had renounced Heathenism. At first all things appeared to go on well; but suddenly hostilities recommenced, and the Atahuruans attempted, by a desperate effort, to support their tottering cause, their prophet assuring them of success.—They came upon the king and his people on the Sabbath-day, November 12, at the time of morning prayer, expecting that being too engaged they would easily be thrown into confusion. This we had anticipated as a probable occurrence, and had therefore warned our people against it; in consequence of which they carried their arms with them wherever they went. Notwithstanding which, however, the sudden approach and immediate attack of the Atahuruans, and others, threw them into considerable confusion, and some gave way, but soon rallied again, as the Raiateans, and the people of Eimeo, had kept their ground. Several fell on both sides; but on the side of the Atahuruans, Upufura, a principal chief, was killed: this event, as soon as it was known, turned the scale, and Pomare's party obtained a complete victory. But he treated the vanquished with great lenity and moderation, which

had the happiest effect; for all exclaimed that the new religion must be good, because it produced such good effects;—they declared also that their gods were cruel and false, had deceived them, and sought their ruin; and that, therefore, they were resolved not to trust them any longer. On the evening of that day, when the confusion of the battle was over, the king and his people with many of the idolaters, united in one large assembly, to worship the God of heaven and of earth, and to return him thanks for the events of the day. After this, Pomare, by universal consent, was re-established in his government of the whole of Taheite and its dependencies, which he had lost by rebellion in 1808.—Since this affair Pomare had continued at Teheite, making arrangements respecting the several districts, overthrowing all vestiges of idolatry, destroying the gods, morais, &c., the chiefs zealously assisting in their destruction; and they are now employed in erecting places of worship for the true God, in every district all around the island, the whole of which is now professedly Christian, and so is Eimeo; and in a great measure the leeward islands also, the chiefs of which entreat us by every opportunity to come over and help them."

DOMESTIC INTELLIGENCE.

BAPTIST GENERAL CONVENTION.

ADDRESS.

The BAPTIST GENERAL CONVENTION for Missionary purposes, assembled at their first triennial meeting in Philadelphia, to their immediate constituents, and to the Associations, Mission Societies, Churches, and religious public throughout the United States, Present Christian Salutations:

With sentiments of the most ardent gratitude to the God of mercy, the Convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important

consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the lines were sung as descriptive of the common feeling,

“ Lo ! what an entertaining sight
Are brethren that agree ;
Brethren whose cheerful hearts unite
In bands of piety.”

It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving observation and thankfulness, that the lives of all our brethren who assembled three years ago, have been graciously preserved.

The Convention have cause for rejoicing in observing, that the support necessary to carry their objects into full effect, has increased with each succeeding year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury: their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience; and, on the same principle, the sincerity of the professions of the friends of Missions becomes unquestionable, when, like ships of Tarshish, they “ bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel.” The strictest frugality, consistent with the magnitude of the design, becomes the board in appropriating, and Missionaries in expending, the funds of the institution; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelic cultivation, renders it, in a manner, impossible that funds can be excessive. “ Who then is willing to consecrate his service this day unto the Lord ?

The encouragements to incessant and vigorous endeavour are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has

not realized. All the families of the earth have not, as yet, been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped before him. Nations have not yet beaten their swords into ploughshares, and their spears into pruning hooks. The glory of the Lord is not yet revealed so as that *all flesh* may *see it together*. The stone which smote the image upon his feet, has indeed become a great mountain, but has not, as yet, filled the whole earth. The Redeemer is lifted up from the earth, but, as yet, he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the Lord shall not pass away. "If any ask, what prospect of ultimate success is there? tell them," says a pious and excellent Missionary, "as much as there is that an Almighty and faithful God will perform his promises, and no more." Brethren, no more is needed. "Hath He said, and shall he not do it? Hath He spoken, and shall he not bring it to pass?"

The emotions and aims of the ministers and churches of Christ have recently experienced a new and glorious elevation. More anxious than ever for the progress of conversion and godliness in the churches to which they are united, they seem to hear the voice of the Lord addressing each, as he addressed Jeremiah—"See, I have this day set thee over the nations, and over the kingdoms, to build and to plant." The spirit of the well informed Christian is no longer content with coasting expedition; it strikes, like a Columbus, across the world of waters, and visits islands and continents remote. It is true that "the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," but it will be given as was the land of Canaan to the Israelites, as the result of their dependence on an everlasting arm, and their active endeavours to lay

hold of the promised possession. The language of heaven to Joshua is directed to each of us: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the Cross; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was, at home, declining; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vieing with each other in this service of holy love. With humility and thankfulness, it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the church. If he has blessed the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of his gospel; if he has owned the ardour and toils of our brother Carey to the exciting of a holy passion for foreign missions; if he suggested to the mind of our brother Hughes the first idea of the British and Foreign Bible Society; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, but unto the name of the Lord be the glory!

The generous efforts of the society we have just named, composed of Christians of every denomination, command universal exultation and surprise. Their funds have been prodigious, and are increasing. Their spirit, like that of the Lord they serve,

has been humane, benificent, and enlarged. The blessings they have been enabled to impart will diffuse their influence through all the future generations of the world. Thousands existing, and tens of thousands unborn, have presented, and will offer hallelujahs to the throne of heaven, for the means of information and grace which the British and Foreign Bible Society has so abundantly imparted. But while this wonderful society has been doing much by its exertions, it has scarcely done less by its example. The Protestant powers of Europe, and the colonies of Asia, are encouraging similar institutions. America entered early into this course of holy charity. Upwards of a hundred Bible Societies are formed in the United States. About a year ago a national institution was commenced, bearing the name of the American Bible Society. Its course has been highly successful, and the prospects of extensive usefulness are fair and invigorating. It appears the determination of the Lord to continue to honour "the word of his truth" as an instrument in the conversion of the souls of men. The facilities which Christian missionaries must enjoy, in having the Scriptures translated into all the languages of our globe, must be incalculably great. The labours of our beloved brethren, at Serampore, in promoting this important object, will be long and gratefully remembered. The isles have been waiting, for ages, for the law of the Lord. It is now gone forth.

The Convention have heard with pleasure of the arrival of Mr. Hough and family, together with Mrs. White, in India; and that the former are now at Rangoon engaged with Mr. and Mrs. Judson in the work of the Lord. More missionaries being importunately solicited in Burmah, the Board will have an opportunity of gratifying our friends there, and of promoting the kingdom of the Messiah, by sending out two pious youths, whose minds have been directed to foreign missions, and who for the last two years have been enjoying the in-

structions of an able and excellent teacher, the Rev. Mr. Chaplin, at Danvers, Massachusetts. They are well recommended for their amiable dispositions, the uprightness of their conversation, the competency of their talents, and their devotedness to the service of the Lord Jesus. It is expected they will leave the land of their nativity, and sail for the spiritually benighted regions of Burmah by some early conveyance. We are persuaded you will help them by your fervent and repeated prayers.

The ignorance, transgression, and misery with which our earth is covered, impressively call for the combined exertions of the people of God; but the capacity of Missionary establishments is necessarily restricted. It may be considered a question of difficulty, what sections of the dominion of the prince of darkness shall be first invaded? In some respects the section is of little moment, for the soul of man is every where stamped with an equal value. The spirit of foreign and domestic missions is one. It is as incapable of being divided as is the spirit of personal and social devotion. Regions where the darkness is greatest, and the means of illumination most remote, present a peculiar claim. The question, however, it is believed, has never been attended with practical embarrassment. HE, who stirs up his people to offer cheerfully of their substance, and his messengers to venture forth in his name, commonly points by the finger of his providence to the field for labour, as distinctly as he did in the apostolic age by impressive visions, or the immediate voice of his holy Spirit. The kingdoms of Providence and grace are, by THE HEIR OF ALL THINGS, controlled and harmonized. It was Providence that directed our English brethren to Serampore. It is Providence that has placed before us the wretched natives of Burmah, and inspired the cry—"Christians of America, come over and help us!" The interesting history of the settling of

our brother Judson at Rangoon forbids a contrary conclusion.

The same gracious direction which it becomes all Missionary Societies earnestly to solicit, and conscientiously to obey, is opening other spheres on our own continent. A respectable and well recommended missionary, whom the Convention find pleasure in encouraging the Board to adopt, has offered his services in New Orleans and its vicinity. In the southwestern department of our Union, the fields for missionary attempts are wide and promising. Impressions made in New Orleans and Louisiana may make way for the triumphs of redeeming grace, in the regions where the policy, avarice and ambition of Cortez and Pizarro, strewed the plains with desolation and mortality.

It is a circumstance remarkable and pleasing, that two young brethren have had their minds seriously impressed with a conviction, that, if Divine Providence approved, it would become their duty to commence a Western mission. For upwards of the last twelve months they have been engaged in preparatory studies under the direction of the Baptist Education Society in Philadelphia. Their pulpit talents are in a high degree respectable, and have been welcomed among the churches of Christ where they have had opportunities of preaching in his name. The immediate sphere of action to which their minds have been directed, and which it is believed they may, with the approbation and encouragement of the Board, to advantage occupy, is the vicinity of St. Louis on the western banks of the Mississippi. A spiritual dearth there exists. A mission established in this part of our continent, extending itself to the Indians in the west, the Convention consider it their duty to encourage and support.

It is pleasing to observe, that the minds of the churches and brethren in the western States have been strongly incited to this important object. The Convention has cause to rejoice in the indications of the advance of

the work of the Lord afforded by the numerous applications for the missionary service.

In contemplating the state of our Union the Convention cannot suppress its joy on observing the Associations generally interesting themselves in the work of missions. Means are usually proportioned to the magnitude of the objects which infinite intelligence designs to accomplish. The almost universal readiness discovered by one hundred and twenty or thirty Associations to encourage the service, and the lively zeal of the almost equally numerous and increasing missionary societies, intent on the salvation of the heathen, justify the conclusion that the head of the church is preparing to effect some glorious result. He who marshalled even the stars in their courses to fight against an opposing Sisera, is now marshalling his saints, that through their instrumentality, the stratagems and energies of hell may be defeated, and "the prince of this world be cast out." If it be asked, why have missionary efforts been so long deferred? We might answer by asking, why was the Reformation delayed so long? or, why was not the idea of Bible Institutions, of Sunday schools, and of Tract societies, earlier conceived and brought into efficiency? The truth seems to lie in this single consideration. "To every thing there is a season, and a time to every purpose under the sun." Sometimes for reasons which infinite wisdom approves and eternal rectitude will vindicate, the hand of God is hidden in his bosom—while, at other seasons, it is revealed. We have lived to see the period when "the Lord has made bare his holy arm in the eyes of all the nations;" when minor exhibitions of mercy lose their importance in a glory that excelleth. "It is a light thing," saith the Lord, "that thou shouldst be my servant, to raise up the tribes of Jacob and to preserve the restored of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

The Convention has observed with abundant satisfaction, the cheerful and liberal exertions of pious females. These have formed numerous societies, and in several instances sent their delegates, consisting for the most part of ministering brethren, to the general meeting. They sincerely hope that such as have commenced this blessed service will abound in it more and more, and that many others will copy their luminous example. Every enlightened female must know that where Christianity exists not, the character of woman is shamefully degraded.—Our Lord, when on earth, welcomed the ministrations of holy women, and he welcomes them still. It is prophesied “the daughter of Tyre shall be there with a gift?” the daughters of America have already anticipated her offering.

In perusing the recent accounts from our Missionary brethren in Asia, it is pleasing to observe that their labours are very much directed to the establishment of schools among the heathen, for the education of youth. This effort, the result of wisdom and experience, promises extensive good. the attention of the juvenile mind is easily arrested. Prejudices against Christian teachers are destroyed in the blossom, and it may reasonably be hoped, with the blessing of God, that the young offspring of idolaters, trained up in the way in which they should go, when old will not depart from it. While the Convention cordially approves, and heartily rejoices in the lovely project, they cannot forget that there are thousands of our youth in the United States that need similar instructions. Sunday schools are multiplying in America—It is most solemnly wished that you may feel the importance of such institutions, and that you endeavour to originate and support them to the utmost extent of your ability.

The loss of a number of celebrated Grecian youth is by one of their orators compared to the loss of the buds of spring. Too much attention to the tuition of the rising generation can

scarcely be paid. They are the buds from which future fruit is to be collected. It is hoped that such as have it in their power will not conceive property ill-employed when used for this very important end. Such as cannot command funds for instruction, ought to be taken under the zealous and faithful management of Sunday school establishments.

To the subject of education, generally, the mind of the Convention has been seriously directed. They stated, in part, their ideas relative to this point in their first address. They wish to recall your attention to this most interesting topic, particularly in relation to such pious young men, as shall possess talents which promise usefulness in the Word. They are fully sensible, that in relation to grace in the heart, a sacred necessity compelling to the work, and the valuable success that shall accompany pulpit labour, the Lord alone can make able ministers of the New Testament; but when they mark the advantages which those servants of the church enjoy who can read the lively oracles in their original languages; when they consider the improved, and rapidly improving state of society, in which the grammar of the English language is generally taught; when they mark the zeal which other Christian societies are exercising on this subject, and the advantages which it secures them; when they consider how much, literary assistance is desired by godly and intelligent young men, and the facility with which it may be obtained by a little, generous, and common exertion, they feel compelled, affectionately and importunately, to solicit your bounty and influence. A scheme in favour of education being introduced, the Convention were unanimous as to the importance of the subject, and left it in charge with the Board to give it that maturity and publicity which they shall approve. It is hoped that something on this point will be speedily and vigorously attempted.—It is certain education may be abused, and so may health and food and civil

liberty, and every blessing of earth and heaven; but it is equally certain that it may be improved for the purposes profitable to the Church of God, and conducive to the best interests of thousands. The difficulties on this subject felt by some pious brethren, are, like vapours of the morning, vanishing.

The agency employed within the United States by the Board, for giving birth and stability to Mission Societies, and efficient operation to a plan of systematic general intercourse, is fully approved by the Convention. They believe that the continuance of such an agency will be of signal use to the cause of God.

When the royal prophet prayed, "O Lord send out thy light and thy truth!" he subjoined the request, let it "lead me and guide me." Missionary endeavours will be of no avail to our personal welfare, without the spirit of individual religion.—Let family worship be solemnly regarded.—Remember, beloved friends, conscientiously remember, the Sabbath day, to keep it holy. Encourage prayer meetings, and especially the monthly prayer meeting for the spread of the Gospel. Walk worthy of God unto all well pleasing, and contend for the faith once delivered unto the saints.

God of his mercy grant that when the Judge of all the earth shall appear you and we may be accepted of him, "not having on our own righteousness, which is of the law, but the righteousness which is of God by faith."

Yours affectionately, in the Gospel.
RICHARD FURMAN, Pres.
DANIEL SHARP, Sec'y.

From the Recorder.

Extracts from a letter of a respectable gentleman in Virginia, to the Rev. Dr. PORTER, of Andover, dated July 30.

The different parallel ranges of the Alleghany mountains, which extend from 20 to 60 miles across, form so complete a barrier between the Western and the Eastern counties of Virginia, that we on this side have hitherto remained almost as ignorant of their situation on the other as if they did not

belong to the same state. In addition to this, I may say, the population of this immense tract of country, has filled up so speedily, (say within the last 25 or 30 years) and we have had such abundant employment, with our scanty means, in the destitute counties eastwardly, that the attention of the religious world, has been entirely diverted from the west.

I wish to let our brethren in New-England know the deplorable situation of that part of Virginia, which lies west of the great dividing ridge, which separates the eastern and western waters of the State. My object in so doing is, to try to excite your commiseration for that benighted district of our country, from which there never has yet been a true report laid before the religious community.

If help is in any short time to be extended to this region of country, it must unquestionably come from the North; for it will be impossible for us to supply it from among ourselves.

We have but about 40 settled clergymen of the Presbyterian church in the state of Virginia, and of this number there is but one settled west of the Alleghany. We have also such a large proportion of unoccupied territory in the eastern counties, and such a great call for ministers to settle there, that our young men locate themselves in these bounds, as fast as we can get them qualified for the ministry. And we might settle 20 where we now settle one, if they could be had. I have myself heretofore by letters and personal application, repeatedly endeavoured to prevail upon our brethren from the North to come over into this our Macedonia, and help us; but our efforts to obtain assistance from that quarter have proved ineffectual.

In the western parts of Virginia, to which I wish to call your attention at this time, there are very few slaves, and the slavery that exists there, is so essentially different from that which is met with in the eastern parts, that it scarcely resembles it at all. The population in New Virginia, as it is called, very much resembles that of the western parts of Pennsylvania.

The face of the country in our west, is generally rough, broken, and in some parts mountainous. The soil, various, from very barren, to fertile. The country remarkably well watered, the land very good, and the settlements compact on the waters. Some settlements mixed with Germans; but generally made up of emigrants from Virginia, Pennsylvania, Maryland, and a few from New-England. I know of but one grammar school (at Clarksburg) in all this country, and they are now advertising for a teacher. What schools they have (if any) are common petty English schools.

I shall now give you a list of the counties in this country as they lie in order with their number of inhabitants as taken from the last census, and of their situation as to religion. And it is enough to awaken up sensibility in the heart of a stone. Brook county lies west of Pennsylvania, and so does a small part of the upper end of Ohio county. These belong to Ohio Presbytery, and are supplied with preaching, I shall therefore leave them out of the account. You will do well to have reference to a map as I go along. But I fear you have no suitable map of Virginia. Get Bishop Madison's map if you can, as the counties are all laid down upon that. Bradley's is the next best, but there are not half of the counties laid down on it. I would just observe, that this region is nearly equally divided by the River Kenawa; the one part lying north and the other south of that River. I shall therefore retain this division.

No. I.	
North of the Kerewa river, and west of the dividing ridge.	
<i>Counties. Population.</i>	
Ohio,	8175
Monongalia,	12793
Randolph,	2854
Harrison,	9958
Wood,	3036
Mason,	1991
Kenawa,	3866
Greenbriar,	5914
Total,	48587

No. II.	
South of the Kenawa river, and west of the dividing ridge.	
<i>Counties. Population.</i>	
Cabell,	2717
Giles,	3745
Tazewell,	3007
Russell,	6316
Lee,	4694
Washington,	12186
Wythe,	8356
Montgomery,	8409
Grayson,	4941
Total,	54321

I shall now lay down two other districts, the first lying partly on the east and part on the west of the dividing ridge; and the second immediately below the ridge and adjoining North-Carolina.

No. III.	
Partly east and partly west of the dividing ridge.	
<i>Counties. Population.</i>	
Monroe,	5444
Bath,	4337
Pendleton,	4239
Hardy,	5522
	—
	26045

No. IV.	
Below the ridge, and adjoining North-Carolina.	
<i>Counties. Population.</i>	
Patrick,	4695
Henry,	5611
Franklin,	10724
Pittsylvania,	17172
Halifax,	22183
	—
	60325

I shall now give you an account of those different districts with respect to religion, according to the best accounts I can collect.

In the district No. I, there is a Presbyterian Minister settled in the upper end of Ohio, and not another besides, of any description, except a few Methodists and Baptists in the counties I shall now mention. I get my accounts from the minutes of the Methodist's General Conference, and the Baptist's General Association, both of the year 1816. In the counties of Harrisson, Monongalia, and Ohio, the Methodists have circuits extending partly through Virginia, and partly through Pennsylvania, altogether containing members in connection 1689; allowing one half for Pennsylvania, will leave 845 members for Virginia.

The Baptists have an Association in Greenbriar, which extends partly on the east and part west of the dividing ridge, containing three new churches and three settled ministers—but no return of members. In Harrison county they have another Association also new, but no return of ministers or members. Allowing 200 members to both those bodies together, and it will be found when we come to district No. 2, this will probably be considered sufficient; it will amount to 845 Methodists, and 200 Baptist, together making 1045, which deduct from 48,587 the population of the whole district of No. I. will leave 47,542 inhabitants

without a connection with any religious society whatever. Excepting the counties of Ohio, Monongalia, Harrison, and Greenbriar, the remaining counties of this district are without any religious institutions whatever. I now recollect that there is one Presbyterian minister in Greenbriar, belonging to the Presbytery in Lexington, but his congregations are probably not large, after making every deduction there will remain upwards of 47,000 inhabitants in this district, who are sitting in the valley of the shadow of death, without any one to break the bread of life to them.

In district No. 2, the Baptists have an association of ten churches, altogether containing but 349 members.* The Methodists have about 630 members, and there is a Presbyterian minister in Washington County, near the Tennessee line, belonging to the Abington Presbytery, with but a small congregation, say 200, making all together 1179, out of a population of 54,321.

In district No. 3, there are a few and but very few Methodists, and Baptists, but no other societies of any kind; yet this district contains upwards of 20,000 inhabitants.

In district No. 4, I am well acquainted. There are a few Methodists and Baptists, and no other denominations of Christians. There are in that district of fine country, compact, rich, and populous, near 60,000 inhabitants who stand connected to no religious denomination whatever, and seldom have the means of grace of any kind among them.

But I return to the western districts. From Wheeling to Tennessee, about 250 miles and from the Allegany Mountain to the Ohio River near 200, there are but three educated clergymen, and they upon the very borders of this territory in every instance.— There are but a handful of Methodists and Baptists, who deserve a great deal

* If the persons here alluded to, are communicants in the churches, probably there must be a number somewhat greater, who share more or less in the privileges of religious institutions.

of credit for their zeal and exertions. But when it is remembered that the preachers of these worthy societies are generally but illiterate men of themselves, and the most illiterate of them are generally sent to those places which most need instruction, it is not to be expected that they could have much effect upon the most respectable and best informed members of society; whatever impression they might make upon a few of the lower classes. They need men that can become teachers and instructors, and that will carry with them a weight of character, that will give them influence.

Here is brought to view a population of about 180,000, who are as sheep having no shepherd. The field is open, and invites some one to come and take possession. It is very different from the old settled parts of the State, where there are prejudices to contend with; or where there is a great collision among different societies, to know who shall obtain the ascendancy.

If we could obtain about 20 Missionaries to come out in a body, and take each a county to himself, and there let them labour—the probability, may the almost certainty, is, that the people themselves would pay their salaries from the commencement. If any deficiency should occur, let Missionary Societies make it up. And in less than 12 months we might expect to see churches organized and settlements made in all these counties, and in some of them several. There is vacant territory enough for three or four Presbyteries.

Do, my good sir, use your influence for this poor destitute part of the world. What part of Africa, Asia, or America, offers such a field? shall we despise it because it is near at hand?—In many of these counties, a clergyman could not be obtained upon any terms to celebrate marriage; the Virginia Legislature have constantly authorized laymen in many of those counties to perform that rite.

Send us pious, zealous, enterprising young men, who will agree to serve as pioneers for a while, and to endure

hardness as good soldiers of Jesus Christ. "The harvest truly is great but the labourers are few." Lift up your eyes and see, for the fields are now white, and ready for the harvest.

There is not the least doubt, but that there is at time, a this most awful scarcity of Bibles among them—but there is no one to report it; or to aid in supplying their wants.

I am afraid I have wearied your patience, but I could not forbear pleading for this poor people. Tell the good ladies in Boston not to slacken their exertions, until they have stirred up others round them to come to the help of the Lord against the mighty.*

New Auxiliaries to the American Bible Society.

The Bedford County Bible Society of Virginia, James Turner, Corresponding Secretary;—the Oxford Bible Society in Chenango County, N.Y. recently instituted, Mr. B. Lacy, Corresponding Secretary;—the Stamford and Cortright Young Men's Bible Society, Delaware County, N. J. formed the 7th July 1817, Adam Helsie, jun. Corresponding Secretary;—the Female Bible Society of Madrid, St. Lawrence County, N. Y. formed in May 1817;—the Meadville Bible Society, Pa. became Auxiliary 5th July 1817, Rev. Timothy Alden, Corresponding Secretary.

These make the number of auxiliaries to the American Bible Society to be ONE HUNDRED AND TWO.

Christian Herald.

Noble Beneficence.

The Paris papers of Monday record a noble act of the Emperor of Russia: A German Clergyman at St. Petersburg had procured a subscription of 3000 rubles for the distressed inhabitants of the Swiss Canton of Glaris, whose wretchedness is extreme. The list of subscribers being shown to the Emperor, he enrolled himself among

* Alluding to the benevolent efforts of a few ladies to send a missionary to that region.

them for the sum of 100,000 roubles, inscribing his name with his own hand, as if to show the cordiality of the deed, and ordering that the money should be paid immediately. This contribution is from his own purse; there is no fund in Russia, out of which it can be paid, without affecting him. The amount is about £22,500.—*Lon. pap.*

Count Romanzoff, a Russian nobleman, no less distinguished for his eminent talents than his great wealth, has lately undertaken several most patriotic projects, for the instruction and improvement of his countrymen. He has built four churches upon his estates for different sects of Christians; he has also, at his own expense, engaged and sent a vessel round the world, on a voyage of discovery; he is also about to establish some schools on the recently discovered system of education, for the direction of which he has sent for a competent English instructor.—*ib.*

For the Religious Intelligencer.

Thoughts on the Morning of a Sacramental Sabbath.

Fair is the morning's purple glow
That shines on Nature's robes,
And gilds the lucid rays that flow
Around this darken'd globe:
But fairer is the gentle smile,
That light's the Christian's face,
And speaks a heart devoid of guile
And cheer'd with heavenly grace.

Sweet are the matins of the morn
That swell the vocal grove,
When every tree, and bush, and thorn,
Pours forth the lay of love:
But what can songsters' sweetest tone
Of raptur'd joy impart,
Compar'd with that by Christians known,
That music in the heart.—
That holy, that harmonious voice,
Which calls in sweet accord
The humble spirit to rejoice,
And banquet with its Lord.

H.

PUBLISHED EVERY SATURDAY,

BY NATHAN WHITING,

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Price Three Dollars a year